

MENNONITE HISTORICAL BULLETIN

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Amish Ministers' Meeting, 1874

MELVIN GINGERICH

To bring about unity among the different Amish churches of America, their first general conference met in Wayne County, Ohio, in 1862. Meeting yearly from 1862 to 1878 they failed, however, to accomplish their purpose, and their conservatives and progressives drifted farther apart. The term "Old Order Amish Mennonites" gradually came into use as the name for the conservative wing, while the term "Amish Mennonites" was applied to those taking a position between the extreme progressives and conservatives. The latter later organized themselves into the Eastern Amish Mennonite Conference, the Indiana-Michigan Amish Mennonite Conference, and the Western District Amish Mennonite Conference.

The most progressive groups in time became members of the Central Conference of Mennonites or the General Conference Mennonites. Benjamin Eicher, a bishop of an Amish church in Washington County, Iowa, was one of the progressives who by 1874 no longer felt himself in harmony with the majority and who with his congregation followed an independent course from 1874 until 1892, the year of their admission into the Middle District Mennonite Conference.

The following newspaper report throws light on the Ministers' Meeting of 1874 and on the point of view of Bishop Eicher. It should be pointed out that he and his congregation were not expelled from the Amish conference but that they simply ceased to co-operate with the conservative and moderate groups after that meeting.

The account is taken from the Mount Pleasant, Iowa, *Free Press*, of May 28, 1874. The town "Marshall" is now Wayland, Iowa. This newspaper report should suggest to readers the value of searching through the secular papers published years ago in or near our Mennonite communities for articles throwing light on our church history.

Marshall, May 24, 1874

Editors Free Press: I've been to Sunday School to-day and to a German conference meeting. The Mennonites have been holding a sort of minister's conference at the residence of Mr. Conrad of Washington County. There have been upwards of twenty preachers in attendance; there were five or six sermons to-day preached in Mr. Conrad's barn. And such a crowd of Germans, more than a thousand I should think, the men plainly

dressed, many of the wealthy in home made jeans and coarse muslin shirts; the women in plainly made dresses with no trails or bustles or hoops or polonaises or any of the fanciful rigging which would surely characterize a crowd of American women; their tidy white caps on old and young of the females were very tasty. There seemed to be none of those wasp-waists so often seen amongst American girls. They seem fitted to be the mothers of a sturdy race. Moderate enterprise and patient endurance are characteristic of this people. I cannot give you an exact idea of their faith, but I think the Amish branch of the Mennonite church are non-resistants, something after the style of the Quakers. Most of them are wonderfully conservative, clinging closely to the manners and traditions of their ancestors, and to no one thing do they cling with more fidelity than to that custom which ordains that men shall wear hooks and

THE MENNONITE MARTYR

*And so it is he wins his crown,
Eternal bliss and rest with God,
And o'er his foes is victor:
Patient is he in sore distress,
And bears the cross e'en unto death,
And shows himself submissive.*

—Ausbund, Hymn 132, stanza 44.
(This hymn relates the story of the death of Hans Landis, Mennonite martyr, at Zurich, Switzerland, September 29, 1614.)

eyes on their coats and vests and utterly discard buttons. This custom is an old one. It dates so far back as the middle of the 16th century. In fact at that date all the populace of the Canton of Berne in Switzerland, Protestants, Catholics, and unbelievers wore hooks and eyes. This was not through any prejudice in favor of hooks and eyes but more that buttons had not been introduced. The common intermingling of one district or canton was not known. Society was not so frequently stirred up by the introduction of new elements then as now. But it came to pass that the Mennonites were banished from their homes on account of their religious convictions. They found a safe shelter and a secure retreat in that terribly devastated—formerly French now German—province of Alsace. It was found by the proprietors of the soil that none more trusty, more honest, more persevering or more industrious were to be found than among the exiled Mennonites. And all the Mennonites coming from Berne wore hooks and eyes, hence the hooks and eyes came to be looked upon as a sign of honesty and integrity by the Alsations, and as a sign of mutual recognition by the Mennonites. The tradition and its ob-

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Travel Notes of Samuel Godshalk, 1869

EDITED BY J. C. WENGER

The diary kept by the author on his trip to Ohio, Illinois, Michigan, and Ontario in 1869 is too lengthy to publish in full. The bulk of the contents has therefore been abbreviated, its spelling and literary form modified, and where the content of the diary seemed to indicate a date, such date has been inserted. For most of the diary, however, the dates were recorded day by day by the author himself.

The author, Samuel Godshalk, was born in Doylestown township, Bucks county, Pennsylvania, on May 17, 1817. He was ordained to the ministry in the Deep Run congregation of the Franconia Conference in 1849 or 1850. He made a number of extensive trips during his long ministry. He died on October 20, 1896.

These travel notes are being published for their historical value and human interest. We can learn the names of the ministry in many communities from the Godshalk notes, and in some cases establish the date of an ordination. One item of special interest to the editor was the prevalence of Franconia Conference family names in the various communities which Godshalk visited: e.g., Allebach, Bergey, Detweiler, Godshalk, Hallman, Hendricks, Kratz, Kulp, Landes, Leatherman, Meyer, Moyer, Nice, Overholt, Rickert, Schantz, Stover, Wismer, Yothers.

In the following form, only those sentences are taken verbatim from Godshalk's notes which are enclosed in quotation marks.

1. TO OHIO

April 18, 1869 [Sunday]. Went to Abraham Hunsicker's home.

April 19. Went from Sellersville to Philadelphia and thence to Columbiana, Ohio [by train], arriving at 5:10 a.m. [April 20].

April 20. Breakfast with Daniel Miller's. Dinner with Rev. Kulp.

April 21. Dinner with Lewis (?) Yother's in Mahoning county. Supper with Peter Yother. Spent night with Abraham Yother.

April 22 [Thursday]. Meeting [of the church] today. Dinner at John Moyer's. Supper at Jacob Yother's. Night at John Knoll's.

Had meeting in the evening at J. Stover's. From there to Abraham Knoll's, who took us to "the cars" [the train]. At Wooster I found I. Meyer. Took supper with him. Then went to home of

Christ Bergey. "We found very good land and many friends." A college is being built at Wooster.

From Bergey's went to see William Landes at Lattisburg; returned to Bergey's.

April 25, Sunday. Meeting in Wayne county, Ohio. Went from meeting to the home of Rev. John Shaum for dinner. Spent the night at the home of his son, Deacon George Shaum.

"We visited in Mahoning, Wayne, and Medina counties, where we saw very good land and nice homes, and some poorer lands and some indifferent homes. We saw some heavy timber in Mahoning; in Wayne the timber is not so heavy. [In] a part of those counties there is sand bottoms with fine springs; [in] the rest, a clay bottom." A farm of 150 acres near Bergey's was for sale at \$75 per acre; another for \$100 per acre.

The ministers in Mahoning county are Kulp, Basinger, Good, Bixler and their deacons; in Wayne, John Shaum, Peter Troxel, and Hotenan. Went from Brother Shaum's home to Isaac G. Meyer's for dinner. Spent the night at Christ Bergey's place. Went north from there to Peter Landes, who has "a nice farm, sand bottom with springs. In going there . . . it seemed to me like going along the Deep Run." "On the night of the 26th there was a fine shower; they have growing weather in Ohio; the blossoms are coming out."

April 28, Wednesday. "Landes took us to Jacob Kratz, a distance of 16 miles. . . . We saw a splendid brewery near Kratz's."

April 29. Went to Abraham Capas [Koppes?]. Took supper with Jacob Overholt on Abraham Leatherman's farm. Then went to Leatherman's new house where he now resides. "I was surprised to think he commenced in the woods; had not room to build a house without building over a stump, and now so well improved; clear of stump[s] and second buildings."

April 30. Frost this morning. [Leatherman] took us to A. Moyer. Moyer's son and J. Godshalk have a steam sawmill. Then called on Ed Leshner on Markley's farm; then on to Henry Overholt. Took supper with "the old man Markley." Spent the night at Jacob Leatherman's.

May 1. Raining this morning. Jacob Leatherman's barn is the best barn I saw in Ohio thus far. Called on Abrm. Fretz, then on Abrm. Rickert, whither Aaron Leatherman's also came. Then Abraham Leatherman took us to the minister, Rohrer.

May 2, Sunday. Rohrer had a family of 13. He came here from Maryland 36 years ago [1833]. Rohrer has a fine property. This morning there was cold and stormy weather; some snow. Fair weather in the afternoon.

From meeting to Michael Rohrer where a number of brothers and sisters were present. Brother Rohrer then took us to Isaac Overholt. Manasses and Fannie Leatherman were there. Abraham Capas took us from there to Widow Anna Leatherman; "Cappas lives on Polly Wis-

mer's old place." From there we went with Cappas to his home.

May 3. Visited John Leatherman, whose farm joins the old Martin Overholt farm. We also visited John Cappas.

May 4. Called on Ab. Yother. Today we passed through Wadsworth, "a nice little town." Called on Jonas Godshalk, near the "coled" [college] of that town [the General Conference Mennonite school near Wadsworth was built in 1866 and opened in January, 1868]. Dinner with Matthias Smith. Spent the night with Jacob Kratz.

May 5. Kratz took us to the minister, Henry Beery, who has "a large barn and a good farm." Passed through Orrville; "saw good land on both sides. It reminded me of the land around Philadelphia." A man named Brenneman who had "rented [a farm] in Pennsylvania [came here and was so successful that he], . . . distributed \$75,000 between his heirs. Land sells for \$100 and more per acre."

May 6. Meeting at Dover. Dinner at Jacob Martin's. Back to Rev. Martin. Left Orrville for Chicago at 3:00 p.m. Passed through some hilly country on the west side of Ohio. Stopped at Creslaen [Crestline?] for supper. Showalters accompanied us to Warsaw.

2. TO ILLINOIS

May 7. Arrived in Chicago at 6:30 a.m. "Chicago is really a great place." Left for Sterling, [Illinois] at 8:15 a.m. Passed through . . . Dixon which has a plough factory employing 100 "hands." Sterling is "a smart town." Dinner at John Meyer's; also stayed in his home for the night.

May 8. Visited John Allebach and spent the night there.

May 9 [Sunday]. Meeting at Zion's [Science?] Ridge, "where a nice number assembled." Called on Snavelly, father-in-law of J. Allebach. Snavelly came here 14 years ago; he has a fine farm and a great spring, "strong enough for a little mill." Visited Samuel Detweiler; also Min[ister] Benjamin Hershey, where we spent the night.

May 10. Dinner with Abr[aham] Moyer, who came here 16 years ago. Deer used to come to the spring here to drink. When his house was being built as many as ten deer came at one time. This was originally wooded land. Took supper with Henry Detweiler. Then visited Joseph Detweiler.

May 11. Dinner with Joseph Kratz in Sterling. Took the train for Morrison where we were received by Brother Henry Nice, who took us to his house.

May 12. Rain and storm. "Did not get to meeting which was appointed." Night at Leonard Hendrick's.

May 13. "There were some assembled at meeting [yesterday]; a disappointment. . . . Hendricks was elected deacon a few days since."

3. TO MICHIGAN

Took the train for Chicago, where we arrived at 1:40; arrived at Kalamazoo at 10:15 p.m.

May 14. Had poor rest last night. Arrived at Grand Rapids at 12 o'clock.

Oldest Mennonite Hymnbook

EDWARD YODER

The year 1942 marks the passing of exactly two centuries since the first Mennonite hymnbook was printed in America. It was in 1742 that the German hymnbook known as the *Ausbund* was first printed at Germantown. The printing was done by the famous Dunkard typographer named Christopher Saur. This hymnbook was among the very earliest Mennonite books to be printed in the New World.

But the *Ausbund* was by no means a new book in 1742. It had been in use for almost two centuries before that time. Copies of it were brought from Europe by the earliest Mennonite settlers who came to Pennsylvania in the eighteenth century. It was printed as early as 1564 in southern Germany or Switzerland. At first it contained fifty-one hymns. These were written by some Swiss Brethren imprisoned at Passau in Bavaria about 1535. To this collection of hymns were added in time about ninety more. The hymnbook was printed perhaps twelve different times in Europe before and after the first printing in America.

The *Ausbund* by the time it was brought to America contained 140 hymns of varying length printed on a few more than 800 pages. In America the main body of these hymns was faithfully reproduced page for page by all the printers that issued the *Ausbund*. The quaint old Swiss spellings, and perhaps some that were former printers' errors were exactly reproduced time after time. It would have been regarded as a sacrilege to alter even a word of this precious hymnbook.

Although the text of these precious hymns was thus kept intact by the American printers, they nevertheless found it possible to add to a book that was already very thick another hundred or more pages of appendices. These included a confession of faith, some martyr history from the years 1635 to 1645 in Switzerland, and five or six more "beautiful spir-

"Went in search of Overholt. After a long walk, found Abram Hershberger, who took us [to his] home. Stayed all night.

May 15. Went "to Wilm[er] Overholt, where Polly Wismer is." Took supper with John Leatherman, who lives 25 miles from Lake Erie and 12 miles from Grand Rapids.

May 16 [Sunday]. W. Overholt took us to meeting; then to Aaron Selner for dinner. Selner has 520 acres of land; boiled 300 pounds of sugar, [and got] 34 gallons of molasses. Supper with Henry C. Wismer. To meeting in school house in eve. Returned to Overholt's for the night.

May 17. Went to John Meyer's "where we visited an old man." A certain man came to the Grand Rapids community 22 years ago with but an axe; he now owns 1500 [or 500?] acres of land.

(To be concluded in the next number)

itual hymns." The *Ausbund* has been printed about sixteen times since 1742, the last time by the *Verlag von den Amischen Gemeinden in Lancaster County, Pa.*, in 1935.

The average worshiper in an American Mennonite congregation today would be quite perplexed, if a copy of the *Ausbund* printed in Germantown two hundred years ago were placed in his hands and he was asked to sing from it. The language would be foreign to him, no doubt. He would scarcely recognize the book as a hymnal at all. No musical scores nor notes meet his eye as he scans the pages. He beholds nothing but a dreary succession of what look like monotonous poems ranging in length all the way from perhaps 4 to 72 stanzas, hundreds of pages of them.

And if he were to read the poems, they still would seem little like hymns to him, when compared with what he is used to finding in a modern hymnbook. There are no refrains to these hymns. In general they are not subjective or emotional in theme or subject matter. The worshipers who for centuries sang the hymns of the *Ausbund* did not dwell much on their own feelings, saying how happy they felt inside or how sweetly they were resting. Their souls looked outward rather than inward. They in their worship faced toward Christ, toward His example and His sacrifice. They were always conscious in a real way of the hostile world that faced them and of the Evil One. Their mood was one of stern conflict in the trial of their faith.

Some hymns of the *Ausbund* are narrative in character, relating stories from the Scriptures or stories about the faithfulness of martyrs who died for their faith in Christ. Some hymns give doctrinal teaching; others consist largely of praise and adoration addressed to Christ and to God. Prayer and supplication mark many of the hymns, especially prayer for grace to hold out against persecution and to confess Christ faithfully. Many contain the admonitions of martyrs to their fellow Christians, that they should follow Christ and faithfully bear the cross.

None of the hymns of the *Ausbund* have been translated for use in English Mennonite hymnals. Some of them in shortened form have appeared in later German hymnbooks. The Old Order Amish and other conservative Mennonite groups in places still sing from the *Ausbund* and from German hymnbooks that have some hymns taken from it.

The melodies in which these rugged Anabaptist hymns were sung were evidently never written down. They were handed down by memory from one generation to another. Those who know these tunes affirm that it takes a man half a lifetime to learn to sing them with confidence. Fortunately only one-part music had to be thus learned and carried by memory through the centuries. There is no harmony to be learned; the melody alone is sung in unison by all the worshipers.

These melodies are what today would be called very slow and long-drawn-out tunes, often with numerous variations in

the course of a single syllable of the line. Yet musical experts who study these age-old melodies agree that they have genuine musical merit, going back, it is thought, to some phase of mediaeval church music. The music impresses one as stately, dignified, and noted for its fervent devotional spirit. Whether the light, airy, rapid, swinging Gospel-song melodies, which many Mennonites today are in the habit of singing, represent an improvement over these old melodies, or whether they mark a degeneration in the quality of Mennonite piety and worship, is a question each person will doubtless answer according to his own taste in religious music.

In recent years phonographic recordings have been made of some of the *Ausbund* hymns as sung by Amish song leaders in Elkhart county, Indiana, and Washington county, Iowa. Joseph W. Yoder of Huntingdon, Pa., has reduced to musical scores numbers of the old melodies as they were sung for him by Amish song leaders in Mifflin and Lancaster counties, Pa. He plans shortly to publish about 35 of these melodies and hymns in book form. It is fine that this old music can be preserved. Perhaps it will be possible to revive interest in this old music among Mennonite musical organizations.

The hymns of the *Ausbund* form a stately, massive, and impressive body of Mennonite devotional literature. The melodies to which these were sung correspond well in manner and spirit to the hymns themselves. Finally, the outward form of the book in which these hymns were printed also accents the same massive, solid, and dignified spiritual significance as do the hymns and the melodies.

The 1742 *Ausbund* measures about 4 x 6 3/4 inches and is all of 2 1/2 inches thick. It is bound in fine leather over heavy board covers. The four corners of each cover are protected on the outside by small triangular brass pieces clamped over the edges and nailed to the boards. In the middle of the covers a diamond shaped brass plate serves as a neat ornament. All these brass plates have each a small projecting knob which got most of the bumps of the years and bore the brunt of the wear from long usage, thereby protecting the leather covering. Two leather clasps held together the front edges of the covers.

It was a sturdy volume. Copies of it after these two centuries still make a better appearance than do some modern hymnals one may see in the book racks of a Mennonite church after a few years of use. The volumes were beautiful products of the craftsman's skill, justly prized and valued by many happy owners.

There is, for instance, the copy which once belonged to Barbara Sigrist of Conestoga. This lady took pains to decorate and inscribe her *Ausbund* on the inside of both its front and back covers. She created clever border designs in carmen and black inks, and in beautiful and ornamental Gothic lettering expressed her appreciation of the lovely hymnbook that was hers. "Dieses Schöne gesang buch Geböret Mir Barbara Sigristin zu," she wrote in 1749. Her prized hymnbook has

NEWS & NOTES

"A History of Winter Bible Schools in the Mennonite Church," was an article recently published by Clarence Fretz of Philadelphia. It appeared in the *Mennonite Quarterly Review*, issues of April and July, 1942. This article gives a complete survey of the Winter Bible Schools, earlier known as Short Term Bible Schools, since their beginning forty years ago. The first such term was held at Elkhart, Indiana, in 1900 under the auspices of Elkhart Institute, the predecessor of Goshen College. Twenty persons were enrolled for this first term. During three decades after that the growth of these schools both in number and enrollment was steady and gradual. In the fourth decade, 1931-1940, there was a rapid increase in their number and enrollment. The highest point was reached in 1938-1939, in which year 22 Winter Bible Schools were in operation, ranging in length of term from two to twelve weeks, with an estimated total enrollment of 2,075 students. After that the numbers decreased somewhat. Has the Winter Bible Term movement in the Mennonite Church passed its zenith? The article in question is valuable for reading and record.

* * *

The twelfth annual meeting of the Franconia Mennonite Historical Society was held at the Towamencin Mennonite Meetinghouse, near Kulpville, Pa., on Thanksgiving Day, November 26, 1942. Afternoon and evening sessions were held. The addresses given were as follows: "History of the Towamencin Congregation," by Howard Ruth; "Value of Church History," by Clarence Fretz; "The Origin of the Mennonite Church," by Jacob Rittenhouse; "C.P.S. Camps," by Sanford Shetler. The officers of the society are: Pres., Quintus Leatherman; V. Pres., D. K. Allebach; Sec., Samuel R. Swartley; Asst. Sec., Herbert A. Derstine; Treas., Ernest R. Clemens.

* * *

Robert Friedmann, formerly of Vienna, Austria, spent the past year and more in organizing and classifying the materials of the historical collection in the Mennonite Historical Library at Goshen College, Goshen, Indiana. The Karl Schurz Memorial Foundation of Philadelphia, Pa., supplied a generous grant in money toward the cost of this work. Dr. Friedmann published a brief and interesting article in the *American-German Review* for December, 1942, entitled, "The Mennonite Historical Library of Goshen College." This article gives the reader some idea of the unique and valuable materials to be found in the library at Goshen.

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found its way into the library of the Mennonite Publishing House, Scottdale, Pa., where, although no longer perfect in form, it receives such shelter and care as the good lady would be happy to see her lovely hymnbook have.

RECENT PUBLICATIONS

Fifty Years in the Mennonite Church, 1890-1940. By Daniel Kauffman. Mennonite Publishing House, Scottsdale, Pennsylvania, 1941. Pages x-92, cloth, 60 cents.

Every Mennonite home ought to receive the church organ, the *Gospel Herald*, and doubtless most homes do receive it. From its beginning the editor of this periodical has been Daniel Kauffman. After a long and effective period of service Brother Kauffman wrote *Fifty Years in the Mennonite Church*.

This book is declared by the author to be "not intended as an autobiography," and yet it can be said that the author has played a vital rôle as a leader in most of the story which the book tells.

Daniel Kauffman was converted in 1890 as a man in his middle twenties; he tells the story in Chapter I. In the second chapter he describes the church he joined—a conservative, evangelical body of believers which upheld scriptural standards and resisted worldliness. Later chapters tell of the rise in this denominational body of evangelism (III), missions (IV), education (V), publication (VI), General Conference and the merging of the progressive Amish Mennonites with the (old) Mennonites (VII), and charitable and relief work (VIII). The closing chapters discuss the issues of the past and present, present certain lessons the author wishes to share with his readers, and give something of an outlook for the future.

This book will undoubtedly be read widely by Mennonites, and the story it gives ought to be known. The young people of today must catch a vision of the growth of their church, a growth not only in numbers but also in effectiveness of service. Readers will also ponder deeply on the several lessons which can be drawn from the various chapters of this book. It is our obligation to Christ for the Mennonite Church to remain soundly evangelical. But even more must be said. Our church must remain *Mennonite* in the best sense of the word. Our leaders and institutions need to draw their ideals and their theology from Conrad Grebel, Pilgram Marpeck, Dirck Philips, Menno Simons, from Mennonite sources rather than from "modern" theologians or from dispensational Fundamentalists. Mennonites must continue to be willing to bear the cross, to live as Christians in an unchristian society, and to witness to Christ's gospel before men.—J. C. W.

NEWS & NOTES

(Continued from page 3, col. 3)

Robert Friedmann has made special studies in the doctrinal and devotional literature of the early Swiss Brethren and Mennonites. An article of his entitled, "The Schleithem Confession (1527) and Other Doctrinal Writings of the Swiss Brethren in a Hitherto Unknown Edi-

tion," appeared in the *Mennonite Quarterly Review* of April, 1942. Another article by him appears in the October, 1942, issue of the same journal entitled, "The Devotional Literature of the Swiss Brethren, 1600-1800." These studies are bringing to light more and more of the actual content of early Mennonite piety and faith. Dr. Friedmann plans to publish a book on *Mennonite Piety Through the Centuries*, in which he will include all his studies on this theme. Such a book will fill a large gap in the field of Mennonite historical literature.

* * *

Theodor Fontane was a distinguished writer of Germany in the 19th century. In 1891 he published a novel entitled *Quilt*. The scene of the second part of this novel is laid in the Indian Territory, what is now the state of Oklahoma, even though the author himself never was in America. Mennonite characters figure in this part of the novel. A careful study of the sources from which Fontane drew his information about the Mennonites of the Indian Territory, and of the way in which he used this material, is found in an article, "Truth and Fiction and Mennonites in the Second Part of Theodor Fontane's *Quilt*," in the *Mennonite Quarterly Review* for October, 1942, by Professor A. J. F. Zieglschmid of Northwestern University, Evanston, Illinois.

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One of the active editors of the BULLETIN is Melvin Gingerich, Mennonite educator and author of the column ON MY DESK in the *Mennonite Weekly Review* of Newton, Kansas. In this issue of the BULLETIN he presents a recently found sidelight on the Amish ministers' conferences held more than a half-century ago.

* * *

On another page of this issue is printed Edward Yoder's article on the oldest Mennonite hymnal, the *Ausbund*, the last European edition of which was printed at Basel, Switzerland, in 1838.

* * *

The first three American editions of the *Ausbund* were printed by Christopher Saur of Germantown, in the years 1742, 1751, and 1767 respectively. Leibert and Billmeyer of Germantown made a fourth printing in 1785; and Joseph Ehrenfried of Lancaster made a fifth in 1815. Joh. Baer of Lancaster made the sixth, seventh, and eighth printings in the years 1834, 1846, and 1856; and Baer's sons printed the ninth and tenth editions in 1868 and 1880. The eleventh and twelfth printings were made at Elkhart, Indiana, in 1880 and 1905; and more Lancaster printings followed in 1908 and 1912. The last Elkhart edition appeared in 1913. The sixteenth printing was made at Kutztown, Pennsylvania, in 1922. The latest known printing, marked 13. Auflage (13th edition), was set up and electrotyped by the Lancaster Press, Inc., Lancaster, Pa., in 1935.

* * *

Readers who know German should peruse hymn No. 132 in the *Ausbund*, which describes in detail the last mo-

ments of elder (bishop) Hans Landis, who for his faith was beheaded at Zurich, Switzerland, in 1614. Two lines from stanza 44 set forth very well the early Mennonite emphasis in living the Christian life: Und ist gedultig in der Noth, / Und traegt das Creutz bis in den Tod. (And he was patient in his distress, and bore the cross until his death).

AMISH MINISTERS' MEETING

(Continued from page 1, col. 2)

servance are fast losing hold on the minds of the members of the church. Most of the younger members ordinarily wear buttons and only wear hooks and eyes in conformity with the desires of the older members of the church. Most of the ministers insist upon the old style, but some even of the ministers deeming it no longer a necessary custom have departed from the old way. One of the most prominent ones who has rebelled against the old custom is Mr. Benjamin Eicher, a gentleman well known in this section of Henry County, and to whom I am indebted for most of the facts above. Mr. Eicher was at the conference today with buttons on his coat and vest. It is generally expected that he and the members of his church that will not conform to the general rule will be banished from the church. Mr. E. is a man of broad and liberal views, is well versed in the history of his church, is able and willing to inculcate his own views, and is I believe not only willing but anxious that his church should keep up with that spirit of improvement which so strongly characterizes this present age. I had the pleasure of listening to two sermons this p. m., one by Rev. Joseph Berge of Illinois, the other by John K. Yoder from, if I remember rightly, Pennsylvania. Could not understand a word, but Mr. Yoder seemed to me to be an eloquent man. The conference lasts until Thursday or Friday of this week. Pennsylvania, Ohio, Indiana, Illinois, and Iowa are represented.

THE MENNONITE HISTORICAL ASSOCIATION

THE MENNONITE HISTORICAL BULLETIN is published for the Mennonite Historical Association by the Historical Committee of Mennonite General Conference. The BULLETIN was founded in 1940. The payment of one dollar a year makes one a regular member of the Historical Association, which is church wide. The payment of five dollars a year makes one a sustaining member of the Association. All members receive the BULLETIN without further cost. Send your membership dues to Edward Yoder, treasurer, Scottsdale, Pa.

New members and subscribers recently enrolled for the BULLETIN are: J. E. Weaver, 420 S. Eighth St., Goshen, Indiana; Richard H. Scheffey, 841 N. Franklin St., Pottstown, Pa.; Musser S. Herr, Strasburg, Pa.; Ada M. Zimmerman, Eastern Mennonite School, Harrisonburg, Va.; Carl Schurz Memorial Foundation, Philadelphia, Pa.; Harvard College Library, Cambridge, Mass.; Minnesota State Historical Library, St. Paul, Minn.

Members who have not yet sent in their dues for the year 1942 should do so at once.

